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# THE UNIVERSITY PASTOR MOVEMENT

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THESIS

Submitted in the Department of
Social Principles in partial
fulfillment of the requirements
for the Degree of Master of
Sacred Theology, in the Pacific
School of Religion

1936

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## CHAPTER I.

The proposition that "Religion and Knowledge should go hand in hand" is found deeply imbedded in the history of early New England. The early Pilgrims and those who followed sought religious freedom and the establishment of a free Church. This new idea of freedom required an informed constituency. They believed that neither the Church nor the State would be secure unless the men and women were educated. Harvard was the first college to take root in this new country in 1636. Yale was founded in 1701.[1] From this small beginning colleges have spanned the 48 states, sponsored mainly by the Church or church people.

In 1647, the General Court of Massachusetts passed a statute, making it obligatory for a township of fifty householders to support a primary school and a township of one hundred householders to maintain a grammar school. By this law they rendered a remarkable service for the future. They had in embryo our public school system which flowered at a later date into state colleges and universities.[2]

The religious program of these early colleges was under the complete control of the administration, but in

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1. Jefferson, Chas. E., Forefathers' Day Sermons.
2. Ibid.

spite of it, rather than because of it, voluntary student religious societies made their appearance.

The earliest societies of which we have any record are mentioned in the diary of Cotton Mather. Dr. Shedd[3] tells us that "Mather's description of the purpose and activities of the Society formed in 1706 under the leadership of Recompense Wadsworth, follows closely the plan of the Young Men's Societies, which, under Mather's leadership were spreading through the Massachusetts Churches."

"Marvin, in his life on Cotton Mather, suggests that Mather's prodigious activity in the formation and encouragement of societies of Young Men, makes him a forerunner of the early founders of the Young Men's Christian Association."[4]

Probably Mather had something to do with the establishment of the student religious societies at Harvard.

The purpose of these meetings was to gather "every evening after Ye Lord's day for ye services of religion," and the object was to "reclaim the Sabbath evening."[5]

These societies were established at Yale as well as at Harvard. No doubt as other colleges were begun, the voluntary religious societies became an integral part of

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3. Shedd, Dr. Clarence P., Two Centuries of Student Christian Movement, p. 2.
4. Ibid, p. 5.
5. Ibid, p. 17.

the student life. It must not be supposed that these organizations represented a mass movement. Very often they were of a secret nature and were restricted to those who determined to live a "pious" life.

The Yale Moral Society[6] had for its purpose the "promotion and preservation of Morality among the students of Yale." Dartmouth had a similar organization with an identical purpose. It would be possible to trace organizations of this nature in most of the colleges of this period but it is sufficient to note that they are typical for that time.

The outstanding movement, beginning about 1810, centered at Williams College[7] in the "Theological Society," but in reality in what is known as the "Haystack Movement" and the Brethren. These events at Williams and subsequent ones at Andover were of tremendous import to the religious movements in American Colleges.

The Haystack Movement spread the desire for Foreign Missionary Service and was instrumental in the organization of the first "American Foreign Missionary Sending Society."[8]

Dr. Shedd[9] tells us that "the most complete and

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6. Shedd, Dr. Clarence P., Two Centuries of Student Christian Movement, p. 25.
7. Ibid, p. 47.
8. Ibid, p. 48.
9. Ibid, p. 79.

realistic account of the Student Religious Societies in the years just preceding the organization of the Y.M.C.A., is to be found in the circulars on the "Religious Conditions of Colleges" for 1856-7, printed and circulated by the Andover Society." As many as seventy colleges corresponded and had a part in sharing their common problems and successes.

As we follow the continuity of student religious societies, we come to the conclusion that they were not a "flash in the pan," but had a purposeful and continuous life from early days. Their outlook was in no way provincial but extended to the whole world.

It was during this period that a new movement in student life came into being which was to develop into the national organization of the Student Y.M.C.A. This was patterned after the ideas inculcated in the community Y.M.C.A., but adapted to student needs. We find that a ready reception was given to it. Probably the first Student Young Men's Christian Association was formed at the University of Virginia in 1858, although the University of Michigan has laid claim to this honor.[10]

A tremendous growth in numbers of the Y.M.C.A. took

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10. Shedd, Dr. Clarence P., Two Centuries of Student Christian Movement, p. 103.

place from 1857 to 1877. The movement does not seem to have been restricted to any one section of the country. This led to a paid National secretary and we find that leadership entrusted to Robert Weidensall.[11]

"The Associations[12] generally replaced or transformed earlier student religious societies, largely because they stressed less the theoretical side of religion and seemed to offer more effective ways of relating religion to the life of individuals, campus groups and the campus as a whole."

It was through the enthusiastic leadership of Luther D. Wishard,[13] as college secretary of the Y.M.C.A., that the movement grew in large proportions. Under his direction two hundred and fifty-eight associations had a membership of twelve thousand. This was a "tenfold development."

The co-educational colleges and universities, especially of the midwest presented problems to Wishard. He met the issue by forming separate women's societies. It was not unusual to have women as members of the Y.M.C.A. but this led to practical difficulties. Wishard was responsible for organizing women's societies which later became a part of the W.C.A. and the Y.W.C.A.

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11. Shedd, Dr. Clarence P., Two Centuries of Student Christian Movement, p. 110.
12. Ibid, p. 119.
13. Ibid, p. 162.

It is interesting to note that the first national secretary of the Y.W.C.A.[14] was emphatic in her statement of relationship to the Y.M.C.A. She said "It is not an off-shoot" of the men's organization.

The Y.W.C.A. developed into a separate National movement, while the Y.M.C.A. affiliated, as a student department, with the national organization already in existence.

The colleges of this time, as we find in the charter of Yale, were devoted primarily to "fit young men in church and state." The rise of the state universities is noted by Cubberley.[15] "By 1825 eight of our American States, Virginia, North Carolina, South Carolina, Tennessee, Georgia, Ohio, Indiana and Michigan had laid the foundations of future state universities to crown their educational systems. By 1850, fourteen of the thirty-one states and one territory (Utah) had made a beginning toward a state institution of higher learning. Though the great period of state university founding came after 1850, and the great period of state university expansion after 1885, the beginnings were clearly made early in our national history."

The great impetus to state universities came with

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14. Shedd, Dr. Clarence P., Two Centuries of Student Christian Movement, p. 196.
15. Cubberley, E. P., State School Administration, pp. 4-6.

the "Land Grant Act" of Congress in 1862. The bill provided to each state a land grant of 30,000 acres of public land for each Senator and Representative from that state in Congress, if the state would found a college for instruction in Mechanical Arts, Agriculture and Military Science and Tactics. The effect of this law upon the development of state universities was enormous.

The struggle of the state universities for a 'place in the sun' is made clear by Cubberley[16] when he says, "For a long time small, poorly supported, politically controlled, afflicted with violent denominational controversies, and similar in character to the church colleges about them, and often inferior to them in quality, one by one, the state universities freed themselves from the incubus of political control on the one hand and denominational interference on the other, and have set about rendering that service which a state university can and ought to render."

The growth of the state universities brought with it the problem for the church of caring for students who were not under the protective arm of the church college. In 1870 there were 6,694 students in the various state universities. By 1900 this number had increased to 45,417. The census of 1910 shows that there were 101,285 students

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16. Cubberley, E. P., State School Administration, p. 336.

enrolled. The increase has continued and the problems of caring for students affiliated with churches has grown apace.

O. D. Foster[17] tells us that the representatives of the churches and the Christian Associations find themselves in a rather peculiar predicament. The churches first held the field unaided by special workers. The needs were not fully met and the appearance of the Christian Associations brought a new line of helpful development. This program found a place in the life of the university and was satisfactory. To some it seemed rather fixed and final. As the needs grew and the student population increased, it in turn became inadequate. The awakening of the churches to the situation brought special workers. The presence of both university Pastors and association secretaries has injected new problems of adjustment.

The inevitable was taking place, students who were of church parentage, instead of registering in their own denominational colleges, were entering state universities. The denominational representation is even greater than one might assume, considering the percentage of church membership in the total population. It does indicate that

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17. Foster, O. D., Religious Cooperation in University Education. Christian Education, Vol. 7, No. 9. p. 383.

church people are interested in the education of their children.

Bishop Nicholson[18] tells of a religious census in the midwest area. The results showed that 75% of all students in college and state universities were furnished by 37% of the population, belonging to Christian churches. At the University of Illinois 82% of the students came from Christian homes, where parents were affiliated with the Church. This group represented 30% of the population.

In a survey of students in 230 institutions, Raymond Leach, in his report to the Church Boards of Education for 1932, tells us that 90.3% gave a religious preference. The areas surveyed in New England and also in the southern states showed a higher percentage of preference.

A later study at the University of Washington[19] gives us the assurance that these percentages are fairly reliable. The results indicated a slightly higher percentage of denominational students and a slightly lower percentage of the state population affiliated with Christian churches.

By 1900, the trend of denominational students entering state universities had reached such large proportions

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18. Nicholson, Bishop Thomas, Place of Religion in Higher Education. Christian Education, Vol. 7, No. 6.
19. Sassnett, J. R., Study of Religious Trends, under auspices of Sociology Dept., Univ. of Washington.

that the national organizations of the larger denominations made a special effort to study the situation.

The earliest endeavor to cope with the "Religion in state universities" problem dates back to April 19, 1887.[20] This was at the University of Michigan. This was the beginning of the "Guild Hall" movement. At the University Harris Hall, a building for the Hobart Guild, an Episcopal organization, was formally opened. It had an auditorium, social and class rooms, and a religious library of thirteen hundred volumes. Here also, the Tappan Presbyterian Association was organized in 1887. It provided for lectureships on religion, chairs for the instruction of religion, and opportunities for social and pastoral activities among students.

[21]"In 1893, the Woman's Board of Missions of the Disciples of Christ established at Ann Arbor the 'Ann Arbor Bible Chair' for the purpose of promoting systematic and devotional Bible study. They placed Dr. Herbert L. Willett as the first incumbent."

The Methodists and the Baptists followed and by 1909 the National Societies of the larger denominations were taking an active part in informing their constituency of the pressing need. The best way to call attention to the trend is to quote from some of the denominational reports.

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20. Towner, M. C., Religion in Higher Education; Historical Statement of the Conference of Church Workers in Universities, by J. Leslie French, p. 250.
21. Ibid, p. 251

Dr. Cochran[22], Secretary of Presbyterian Board of Education, in a pamphlet issued about 1910 says, "The report of the United States Commissioner of Education for 1909, gives 65,779 students in public universities, colleges and technological schools, and 44,002 in mechanical and agricultural schools which are not a part of state universities. This makes a grand total of 109,781 students in higher institutions controlled by the States. Careful estimates make one in every seven university students a Presbyterian. Accepting this as a guide, we are justified in estimating that there are upwards of 15,700 Presbyterian students in the State-controlled educational institutions above high school grade in this country."

Similar estimates were made by the Congregational Education Society. In its annual report[23] we find the following statement. "The Society made inquiries in twenty-one state universities--uniform practice for state universities to secure religious preference and affiliation. This inquiry showed 3,684 Congregational students in attendance. If inquiry had included State Agricultural and Technical Schools, numbers would probably have reached 6,000."

Within a few years it was realized that more denomina-

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22. Cochran, J. W., State Universities. Their Religious Needs as Interpreted by the Presbyterian Church in the U.S.A. p. 2.
23. Ninety-fifth Annual Report--Directors of Congregational Education Society. June 27, 1911, p. 13

tional students were in state universities than in church colleges.

The Lutheran Church in the report of a committee, appointed to make a survey of Lutheran students, found[24] "that at least 2,500 Lutheran students were being educated at three centers: Madison (500); Minneapolis (1000); and Fargo (1000)."

The recognition of large numbers of students beyond the control of the church influence led naturally to a desire to "maintain and nurture" the spiritual life of students. Students lacked the church influence. We find a fear expressed that they would drift away from their religious affiliation, if the Church did not supply the needed religious opportunities.

Each denomination began to feel that they had a definite responsibility for students of their group.

The Board of Education of the Presbyterian Church[25] was concerned that their students were "unpastored and unchurched. Also that mature experience and expert counsel in religion was not available."

The minutes of the Congregational Church[26] reveal

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24. LeSourd, H. M., The University Work of the Lutheran Church in America, p. 5.
25. Ninety-second Annual Report--Board of Presbyterian Church, U. S. A. May 1911, p. 22.
26. Minutes of National Council, Congregational Churches. October 10-20, 1910, p. 139.

that they were strongly considering the matter of entering "an inviting field."

The Lutheran Church decried their loss of students. The Methodists, Baptists, Episcopalians, and Disciples were also of one mind. This was the step, preceding the actual entrance, of the Major denominations into the field of University Work.

## CHAPTER II.

In Chapter I we called attention to the fact that the Y.M.C.A. and the Y.W.C.A. had a preeminent place in the religious program in the colleges and universities of this country.[1] The Assocations are primarily a spiritual movement, "alert and vital, in step with life and its changing forms and needs." The procedure has been from "function to form," evolving methods to meet actual needs.

The purpose of the University Associations has been to develop Christian character. In this, as well as most of the procedures, the University Pastors and the Association Secretaries have much in common.[2] The Y.W.C.A. endeavors to develop character "through group participation in c ampus relations and with awakening students to their responsibility in community life in its widest connotations."

Probably nowhere have we recognized so fully the need of a "student centered" association, with program and at times procedure, developed at least partially by the student organization.

Until twenty years ago it was possible to use the

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1. Towner, M. C., Religion in Higher Education, article by H. E. Wilson. The University Secretary, p. 203.
2. Ibid, p. 205.

inclusive term of "Christian student movement" and include only the Associations and the Student Volunteer movement. This is no longer the case. Instead of continuing as the only Christian organizations at the University centers and also as the cooperating agency, the Associations find themselves a part of a new relationship. There is no question but that the Associations have made incalculable contributions to student life and in a more restricted sense are continuing to do so.

Dr. Blakeman[3] raises a question. "If the Young Men's and Young Women's Christian Associations, long looked upon as adequate to quicken parts of Protestantism into unity, no longer seem to hold the allegiance of the majority of students, is it not because the functions, once performed by them have been assumed by student agencies that are closer to the administration?"

Such services as "the assembly, recreation, the handbook, employment, rooming accomodations, orientation courses, etc., have been taken over in large by the administration. It may be that the really constructive part remains to be accomplished, namely, the interpreting of Christian principles in significant relationships both in student and

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3. Blakeman, E. W., Toward a Theory of Religious Education at State Universities. Religious Education, June 1932.

administrative life."

In an article on Religion at State Universities,[4] Dr. Blakeman claims that the Y.M. and the Y.W.C.A. are not fulfilling the expectation of their leaders, nor of the churches. He claims, that although "they (the associations) have initiated many an educational method carried forward a series of stimulating lectureships---------they have somehow fallen behind the educational procession."

"These two Christian Associations are now called upon to strike hands with each other and get definitely at the question of inter-membership."

"The ever widening liberality of the Associations has had the initial effect of narrowing their sphere." As long as the basis of membership was strictly Protestant, neither Catholic or Jew could take exception. The Y.W.C.A. adopted a broader non-evangelical membership basis in 1928.

There are on many large campuses four focal points rather than one: the Associations, predominately Protestant; the various denominational groups; the Jewish organizations and the Catholic. There is much still to be desired in the relationships of the Associations and the Protestant Church organization.

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4. Blakeman, E. W., Religion at State Universities, a reprint from Religious Education, April 1930. p. 3.

As far back as 1906 this relationship, or lack of it, was so evident that the Presbyterian General Assembly appointed a committee to confer with one from the Y.M.C.A. The Association recognized the problem and was anxious to avoid both duplication and friction.[5] It was felt by some that the local associations were determined too much from the outside.

The Y.M.C.A.[6] endeavored to meet their obligation to the Church by getting more of their alumni to identify themselves with the Church. They also made added effort to recruit able young men for the ministry. It was felt that the problem might be solved if the churches placed a special emphasis upon the local parish instead of developing separate church work for students. The Association leaders insisted that they be recognized as the unit to make a united approach to student life.

The problem was not easy of solution. Again in 1912[7] the matter of the place of the Y.M.C.A. was the subject of study for a commission appointed by the International Committee of the Y.M.C.A.

Church leaders claimed that instead of the Associations

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5. Morgan, W. H., Student Religion During Fifty Years, p. 81.
6. Ibid, p. 82.
7. Ibid, p. 122.

developing an interdenominational emphasis, it was really undenominational, or denominational in the strict sense. Furthermore students must function religiously through the churches the rest of their lives and the period in college is a denominationally dangerous one.

It was not until 1913 that the general Y.M.C.A. officially recognized the problem of relationship with denominational agencies. It passed a resolution declaring allegiance to the Church and welcoming the denominational groups, insisting however that they be recognized as the chief inter-denominational agency.

In 1915[8] the Cleveland Conference with representatives from the church Boards of Education and the Conference of Church Workers in State Universities, met with the Y.M.C.A. and Y.W.C.A. to discover the respective functions of the Church and Associations. The findings revealed a desire to emphasize a "close unification of Christian forces at state universities"; the recognition of the "right of direct access of all agencies to the campus" and the place of the Associations as voluntary inter-denominational agencies.

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8. Morgan, W. H., Student Religion During Fifty Years, p. 124.

There was an overture by the associations with regard to the summer conferences, in asking the various denominations to send two official delegates.

Immediately after the World War a period of expansion for denominational work with students further aggravated the situation. The Association found that it could no longer carry on a vital Christian program along independent lines. The General Convention of the Y.M.C.A. in 1929 adopted findings urging that the whole task of the campus be faced by the various forces and that there be cooperation or coordination.

The development of denominational summer conferences was the answer to the lack of active participation in planning and setting up the "Y" summer conference.

Efforts toward cooperation have gone apace and in a later chapter on present tendencies a further word will be given. This much can be said; the problem has been discussed and various solutions have been brought forward.

## CHAPTER III.

The question as to whether the Church entered or re-entered the university field is a matter of opinion. One could identify the Church with the early Student Religious Societies and also with the work of the Christian Associations. But it is evident that the large denominations did not consciously or officially enter the university field until they began employing special workers.

The University Pastor Movement did not arrive as an effort in full bloom. There were preliminary steps which should be taken into account. The growing number of students in state universities was recognized by all the larger denominations. The Guild Hall Movement at Ann Arbor was the first effort to cope with the problem of "religion in State Universities." The next step was the placing of responsibility upon the local parish minister. When this proved inadequate, assistants to the pastor were employed, either as a part time or full time relationship. These early efforts were feeble and sporadic.

It was not until 1905 that we see evidences of the rise of the University Pastor Movement. The denominations who were first in the field include the Baptists, Presbyter-

ian, Congregational, Disciples and Lutheran. The Disciples were interested in establishing "Bible Chairs." Whenever a special student worker was employed it was in connection with the local church. The Lutheran policy from the beginning, with few exceptions, placed the student responsibility with the local pastor, allowing for such extra help as was deemed expedient.

We must look to the remaining three denominations for the actual beginnings. The Baptists employed the first full time worker at the University of Michigan in 1904. Dr. Allan Hoben,[1] now President of Kalamazoo College, was the first Student Pastor at the University of Wisconsin, coming there in 1905. The Presbyterians and the Congregationalists began their work at the University of Michigan during this period.

"An editorial in the Churchman for March 9, 1907, announced that the Episcopal denomination would maintain a priest as an assistant to the rector of the Parish House in Madison."

The Lutheran Church made its initial beginning in university work at the University of Wisconsin. The Board of Missions, under the direction of Dr. J. C. Kunzmann,

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1. Urbach, W. F., A History of the University Pastor Movement in State Colleges and Universities, an unpublished thesis, Yale. p. 29.

located Rev. A. C. Andra at Madison to make a survey, conduct services and endeavor to establish a "Town and Gown" Church. He succeeded in the organization of the church, beginning with thirty-six members. A call was extended to Rev. Howard A. Gold to become the pastor. With his acceptance the first Lutheran University Pastorate was established.[2]

The Rev. J. Leslie French, Presbyterian University Pastor, at the University of Virginia, tells us that he was the first Presbyterian student Pastor and that he was called to that position in the spring of 1905.[3]

The Rev. James C. Baker, now a Bishop in the California Area, took up the Methodist work at the University of Illinois in 1907. About the same time, Dr. E. W. Blakeman, now Counsellor in Religious Education at Michigan began his work at Madison, Wisconsin.

The Rev. Dean R. Leland, Presbyterian, began his work as University Pastor at the University of Nebraska in the fall of 1909 and from the latest reports he is still actively engaged in the work there.[4]

These beginnings flowered into a significant move-

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2. LeSourd, Howard M., op. cit., p. 3.
3. Towner, Milton C., op. cit., p. 252.
4. Urback, W. F., op. cit., p. 32.

ment. From 1905 to 1910 the University Pastor idea swept all of the major denominations. The University of Kansas had two men on the field in 1905. Before the close of 1909 most of the great midwestern Universities had groups of from three to five men doing this work.

An added impetus was contributed to this movement by the Presbyterian Church, U.S.A., when they commissioned Dr. A. M. Buckanan of Morgantown, West Virginia, to tour the university centers, lecturing and writing pamphlets on the obligation of the churches to students in the universities.[5]

The next step, in the emerging university pastor work, found its expression in the National Boards of Education of the major denominations.

In the minutes of the National Council of Congregational Churches[6] we find: "The Education Society should at once come to the aid of the state universities by placing at each center, a wise, able, tactful religious teacher, who shall be a true pastor to the hundreds of young people belonging to our fold. I have heard that at one state university, there are 600 young men and women from Congregational Churches. It would be a wise plan to erect

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5. Towner, M. C., op. cit., p. 252.
6. Minutes, National Council, Congregational Churches. Des Moines, Iowa, 1904.

Congregational houses, like the Phillips Brooks house at Harvard, to serve as religious homes for our young people at the state universities."

The General Assembly of the Presbyterian Church took the following action in 1905.[7] "That the Board of Aid for Colleges and Academies be directed either by the appointment of a special secretary for that purpose, or in such other way as the Board may deem best, to take up as a part of its regular work, the provision of adequate means for furnishing religious culture to our young people in the state universities and safeguard them for the church."

The Presbyterian Board of Education was the first to engage a National Secretary especially for university work. This significant step, marked the university field, as a special field for church work.

The Wesley Foundation Movement originated in the committee on Education of the General Conference of the Methodist Episcopal Church May 18, 1916.[8] The "whereas's" of the action were as follows:

"Whereas, there are, in the higher educational institutions supported by the state, many Methodist students,

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7. Report of the Board of Home Missions of the Presbyterian Church, U.S.A., to the General Assembly. Winona Lake Ind., 1905.
8. Bollinger, H. D., Asst. Secy., Board of Education--M. E. Church--correspondence.

and

"Whereas, there is urgent need that these students have religious education and care such as the state, under our American system of public education, cannot provide; and

"Whereas, the authorities of our state institutions, aware of their own limitations in this respect, have uniformly welcomed the cooperation of the Church; and

"Whereas, these student centers are 'fields white unto the harvest' full of promise of splendid returns to the Church in the way of consecrated leadership."

The other denominations followed with either full time or part time national secretaries.

One objection to the University Pastor Movement was voiced by the denominational colleges. The typical reaction, which in retrospect seems shortsighted, was voiced by Rev. Henry C. Minton, a moderator of the Presbyterian General Assembly. He writes as follows[9]: "In 1904 the General Assembly assigned the work of looking after students in extra denominational institutions to the newly reorganized Church Board, but for that Board to strive to improve the religious condition in these institutions was in a way to

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9. Towner, op. cit., p. 253.

take the edge off the argument in behalf of our denominational colleges, seeing that the argument is cogent in proportion to the sharpness of contrast between the religious character of these and the irreligious indifference of those."

We are happy to say that this attitude was short lived.

However it prevented this Board from being as active in promoting the churches' program as might be expected. In an interview with L. B. Hillis of Westminister Foundation, Berkeley, he said that the real impetus for student work, in the Presbyterian Church, emerged at first from the organization responsible for theological seminaries, rather than from the College Board.

The rapid growth of the University Pastor Movement was taken into account by the university secretary in his annual report.[10] He reported one hundred and fifty full time workers in the employ of the churches, twelve who were in cooperative arrangements, and a large number of part time workers.

Raymond H. Leach, in his report to the same body in 1931 said[11]: "The student pastor movement is growing in

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10. Foster, O. D., Report of University Secretary of Church Boards of Education. Christian Education, Vol. 7, No. 7, April 1924.
11. Leach, R. H., Report of University Secretary, Church Boards of Education. Christian Education, Vol. 14, No. 6, March '31, p. 673.

numbers, because of its increasing importance in the minds of denominational leaders." There are 182 student pastors employed on full time by the churches and 795 on part time.

To follow this a step further, Leach[12], in his report calls attention to "an insistent note of retreat being sounded, all along the line," by National and local church agencies sponsoring religious work at state universities. The reason for this is not that the need has been met or that the work is not of sufficient value, but the financial situation in which the various denominations find themselves because of decreasing income.

The tremendous growth of the movement can be best indicated by taking into account the numbers of men and women who are employed by several of the denominations. In a folder[13] the Board of Education of the Presbyterian Church lists fifty-one centers of Student life, "from Boston to Los Angeles," with 65 Presbyterian men and women serving as university pastors and church workers with students.

The Episcopal Church has an imposing list of 'College Visitors,' recorded by the department of Religious Educa-

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12. Leach, R. H., Report of University Secretary, Church Boards of Education. Christian Education, Vol. 16, No. 3, 1933.
13. Flying Blind, printed by Presbyterian Board Education, 1935.

tion in a pamphlet "List of College Visitors," who have student responsibilities.

The Lutheran Student Association,[14] organized in 1922, is a part of the Lutheran program at every college and university center where there is a Lutheran Church. Every student belongs, no one joins, but all may participate.

The Congregational Church had 29 workers with students at college and university centers in 1930.[15]

The Baptist Church summary has been given by Dr. George Baker[13a]. He tells us that the Baptist Church employed thirty-four university pastors in 1930. This included full time women secretaries and pastors of churches in university centers where financial assistance was given by the National Board.

Dr. Bollinger tells us that "there are 33 Wesley Foundation workers among students. These are not pastors of churches but full time specialists in student work. Their average tenure of service is 4.6 years."[16]

The increasing number of university pastors led very naturally to the University Pastors Association. In 1908 we find one at Madison, Wisconsin, which had five members.

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14. The Lutheran Student Association of America--Pamphlet, 1934.
15. Year Book. Congregational and Christian Churches, 1930, p. 261.
13a. Urbach, op. cit., p. 98.
16. Bollinger, H. D., Wesley Foundation Bulletin, May 1934.

At Michigan a similar association came into being. Plans and methods were discussed and interchange of procedures with men of other campuses. In the fall of 1907 a committee of the Ann Arbor University Pastors Association was instructed to correspond regarding the "feasibility of a conference to discuss our common problems." The response was so encouraging that on March 31st to April 2nd, 1908, the first "Interdenominational Conference of Church workers and Guild workers in State Universities was held at Ann Arbor."[17]

The organization of this Association of workers was completed and became one of the most effective instruments for the carrying on of work with students in state universities.

The third conference of church workers in state universities held in 1911 was of great importance, for it dealt with the cooperative approach to the university problems. This meeting, at Madison, fixed the name of the organization to be "The Conference of Church Workers in State Universities," and a constitution was drawn up.

The Conference found it feasible to have triennial meetings for the whole country and regional meetings

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17. Towner, op. cit., p. 255.

for the different areas. There were to be five regional meetings. Some of them are held with regularity.

The Conference of Church Workers in State Universities has become one of the most effective instruments in denominational and interdenominational activity in the Church's program with students. Its scope has greatly enlarged and its usefulness can only be measured by the passing years.

## CHAPTER IV.

In a previous chapter we called attention to the large number of students in our state universities who express religious preference. This was probably the first reason for the arousal of church interest in state universities.

Dr. Harry T. Stock[1] in a recent letter said "The Congregational Church evidently entered the field, along with other denominations, because of a new awareness of the large constituency of students in state universities, the number in fact exceeding those in so-called "Christian Colleges."

This awareness was not restricted to any one denomination but, as we have mentioned before, became a matter of earnest consideration for all of the major denominations.

The churches did not shirk this responsibility. We have excerpts from reports which show that there was deep concern for the religious training of youth at state institutions.

The Board of Education of the Presbyterian Church,

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1. Stock, Harry T., Secretary, Congregational Education Society, correspondence.

in its report to the General Assembly in 1910, makes the following statement:[2] "There has been available to him no such mature experience and expert counsel in religion as is always open to him on intellectual subjects from his professors." The concern of the Presbyterian Church is not only one of counseling in religion but they desired that the denominational ties of their young people should be maintained and if possible strengthened. In the same report we find that "There have been few ties, or none, to hold him during his university course, in line with the organized church." "In a word, the university student has been practically unpastored and unchurched. That the Christian Association has not met these lacks is no blame to it. It simply has not been organized in a character to fulfill these functions; it has been doing a difficult thing. It entered the Universities, not to father or mother, but to brother them."

The Congregational Church realized[3] "that if religion was to make a way with students in these large institutions, it had to be through the churches and the Christian Associations. The Church could not of course ignore its own res-

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2. 91st Annual Report, Board of Education, Presbyterian Church, U.S.A., to General Assembly, May 1910, p. 12.
3. Stock, Harry T., correspondence.

ponsibilities, valuable as the work of the Christian Associations might be. The number of students reached by the Associations would always be a small minority of the total church constituency. Moreover, there must be a continuing relationship between high school and college and adult years. That relationship ought to be carried on through the one institution established to meet the religious needs of all ages."

Dr. Bollinger, the National Secretary of the Wesley Foundation, says: "we are frankly and avowedly in the field of denominational student work for the reason that we believe that the church can and is an institution through which the idealism of Christian youth can be intelligently channeled."

The Lutheran Church, as we mentioned in the first chapter was greatly concerned because of the loss of church membership among students.

A statement of purpose of the Baptist student Guild at the University of Michigan gives us the point of view of the Baptist Church.[4] "The purpose of the movement. To conserve the moral and spiritual life of the Baptist student, to endeavor to hold him in intelligent and sympathetic

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4. Urbach, op. cit., p. 19.

relationship to his denomination, to render him capable of contributing more largely to the advancement of the Kingdom."

Heretofore the leaders of the Church, both ministers and laymen, were recruited from the church college. The growth of the state universities opened up other avenues for potential leadership. The Church saw its opportunity and with a zeal that almost grew into a passion, endeavored to recruit these young men and women for the service of the Church.

The Presbyterian Board of Education in its annual report[5] says: "when the church no longer stands as the critic and spectator of our state educational system, but as a counselor, supporter and reviewer thereof, we will find a larger proportion of college and university-bred leaders, not only in the pulpit but in the pew."

We find the Lutheran Church anxious to conserve the student leadership for the Church. In the minutes of the nineteenth annual convention they tell us that "the church has a splendid opportunity to win, and retain these laymen who are bound to be future leaders."

"The Congregational Education Society in its report

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5. 89th Annual Report of the Board of Education, Presbyterian Church, U.S.A., 1908.

to the National Council[6] gives us a similar statement. "These thousands of Congregational youth constitute an inviting field for the Church to cultivate. Missionaries, ministers, teachers and writers and Christian statesmen are the rich fields to be discovered here and set to life's highest tasks. They too long have been neglected."

We have discussed various angles of the Church's entrance into the university field. There remains one, which too often, is overlooked. Dr. Stock puts it into concise form when he says:[7] "From another angle, the denomination at large entered the field because it was impractical for local churches of several hundred members to assume full responsibility for hundreds of students who happen to be in their parish for a few years; that is to say, the Congregational Students, at any given center should be regarded as the concern of that local church and of the churches back home; the churches back home functioning collectively must do so through their established agencies, namely, the state conferences and the Education Society."

Leslie Glenn, in a pamphlet published by the National

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6. Report of Congregational Education Society to the National Council, 1913.
7. Stock, Harry T., correspondence.

Council of Religious Education of the Episcopal Church,[8] calls attention to the local parish and student problem. The local church desired the services of their rector and did not expect him to give a portion of his time and of the program of the church to the student population. In order to meet this new demand special workers were placed at such centers with specific responsibility.

The Methodist Church followed a similar procedure. The adjustments which were necessary were the outgrowth of practical problems. The "Town and Gown" problem has been approached from various angles by the various denominations. Even though it was desired that a normal church experience be available for the student during his university experience, it has been evident that the primary interests of the student are not the same as those of the local parish.

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8. Glenn, Leslie, Neighbors Unawares, 1931.

## CHAPTER V.

We are to pass now from the more general statements of the denominational work with students and concern ourselves with specific objectives of the various approaches of the Church.

A complete religious program at a state university can hardly be put into specific terms. Each center has peculiarities of its own, due largely to leadership and the local situation.

A report in Christian Education[1] puts the statement of objectives in the following words: (1) "We need a clear objective. (2) It is necessary to use the scientific method in the study of religion. (3) Relate students to the human needs of the world and challenge them to get under the burdens of life. (4) Utilize the local church in worship and relate students to organized religion. (5) Have some arrangement whereby the foregoing may be correlated. (6) We need the sympathetic, positive and constructive attitude of the administration.

Probably the most detailed statement of objectives

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1. Christian Education. Vol. 15, No. 5. 1931. p. 613.

was adopted by the Wesley Foundation of the Methodist Church, at the 1935 Wesley Foundation Seminar held at Evanston. Their statement follows:[2]

"The Wesley Foundation is the movement in the Methodist Episcopal Church which provides Christian leadership for the fellowship of Methodist students at state and independent colleges and universities to assist them in meeting their social, ethical and spiritual needs. Among its objectives are the following:

1. To lead students to become followers of Jesus Christ and into such vital personal relationship with God as will become intelligently effective in human living.

a. To lead students to the Christian point of view in terms of intellectual integrity and to help them make the readjustments incident to their expanding knowledge and their new experiences in college life.

b. To assist the individual student to acquire fruitful methods and definite habits of personal devotion.

2. To develop a supporting group in which individuals will mutually strengthen one another in Christian living through:

a. Cooperatively planned experiences of creative

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2. Bollinger, H. W., correspondence.

worship.

b. Wholesome and creative recreation.

c. Making possible through wholesome relationships scientific conceptions of Christian experiences of friendship, courtship and marriage.

d. Providing a laboratory for experimental projects in social action.

e. Relating the student vitally and practically to the Church so as to create a fellowship of all who share the adventure of making a Christ-like world.

3. To help create a new world order (the Kingdom of God) embodying Christian ideals and conserving the highest human values:

a. By practicing racial equality.

b. By promoting world peace.

c. By helping build a Christian cooperative economic order.

By mutually sharing our religion and culture with other peoples, and especially with fellow students from other lands.

e. By fostering interdenominational cooperation."

The governing principles of the Wesley Foundation as stated by Dr. Bollinger are:

I. "There should be an effort to influence the social life of the students so as to create in it wholesome Christian ideals and the highest moral atmosphere, and that what is done in this respect should not only consider the immediate university program but should attempt to build it into the permanent ideal life of the students.

II. There should be an attempt to meet the developing intellectual life of the students with a basis of adequate Christian thinking so that doubts may be met, faith may be conserved, and an intelligent, wholesome, Christian view of life result.

III. There should be definite culture of the spiritual life in terms of worship and service."

M. Willard Lampe, speaking for the Presbyterian Church[3] says: "All the policies of the Board in this field of its work are determined by the following purpose, namely, to help the Church to provide in each university center, a personnel of workers, and material equipment which in conjunction with the work of the other denominational agencies, will be sufficient to permeate the university life with Christian Ideals and principles, and to train for leadership in the Church all those in the University who are amenable

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3. Lampe, M. W., Christian Education. Vol. 5, No. 8, p. 236.

to such training." The policies have not been standardized but are promoted by experimentation. We (1) Feel the wisdom and need to coordinate our work with other denominational agencies. (2) We recognize the need of close relationship between university work and the local church. (3) The emphasis should be on the educational character of the work. (4) It is necessary to develop local interest and support in the several university centers.

The Report of the "Disciples Commission on State Universities"[4] which was adopted by their Board of Education presents the following point of view: "(1) That the religious, pastoral, church and social activities of students should be centered around a well conducted church, provided with adequate plant and capable leadership. (2) That in student religious activities on the campus, the cooperative program be stressed and denominational emphasis be confined to the local church. (3) That the educational emphasis be distinctive. (4) The work should be carried on under one national Board.

Paul Micou in speaking for Episcopalians,[5] stresses program rather than methods and organization. He emphasizes 1. worship, 2. religious education, 3. church extension,

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4. Report of Disciples Commission on State Universities, Christian Education, Vol. 8, No. 9. June 1925.
5. Micou, P., National Student Council of Episcopal Church. Christian Education, Vol. 7, No. 9, p. 409.

4. personal service, 5. regular meetings.

This may be supplemented by a statement of Theodore Wedel, the Secretary of college work,[6] "The personal religious life of the student needs training and underpinning, quite apart from the liturgical services of the Church. There must be evangelism and prophecy as well as priestly routine, .....the church with her timeless faith, unbuttressed by much that is needful, is her own best apologist. Her genius is greater than we know."

The aims of the Lutheran Student Association are outlined in a pamphlet[7] issued by the Lutheran Board of Education. They are:

I. "On Every Campus:

1. To stimulate and sustain students in using the Bible privately and in groups, in prayer, in regular Church attendance, and in frequent reception of Holy Communion;

2. To encourage students in the study and appreciation of the Church's message and in loyal participation in the Church's work by personal activities and gifts;

3. To develop healthy social life and strong Christian friendships;

4. To develop a conscious need of Christ in facing

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6. Wedel, T. O., Bulletin, To Those Ministering to Students, January 1935.
7. The Lutheran Student Association of America, Board of Education, United Lutheran Church in America.

modern life and problems.

II. To hold intercollegiate conferences in order to assist students on every campus to accomplish those purposes.

III. To build up a national and international fellowship of Lutheran students."

The Congregational objectives are listed by Dr. Stock: "The major tasks of the University pastor are usually along the following lines and their comparative significance is probably indicated by the order in which they are named:

1. Maintaining the habit or establishing the habit of worship. 2. Pastoral or personal counsel on an intelligent level. 3. Maintenance of group activities to minister to intellectual, spiritual, recreational and friendship needs. 4. Preparation of students for a wise sharing of adult responsibilities in the churches to which they should go after university. 5. Academic courses of religion in relation to schools of religion."[8]

All of these statements have a great deal in common. Their first interest is that of the student with whom the work is being done. The Church has a large part in the pro-

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8. Stock, Harry T., correspondence.

gram but it is of secondary importance. The methods and procedures, which we will deal with next have a subordinate place in the Church's program with students.

## CHAPTER VI.

In asking the question, "How is this work being accomplished?" we must turn to the key man, to whom the Church has entrusted this specific obligation, namely, the University Pastor. The University Pastor is the representative of the Church ministering to the needs of the students.

The Church has specified certain requirements for the University Pastor. Before we attempt a statement of the various types of approach to the university problem it will be well to glance at them. These requisites are couched in terms of Task. Warren F. Shelden in writing on "the job of the University Pastor,"[1] says: he should be 1. a contact man, 2. a friend in time of need, 3. a good physician and diagnostician, 4. a pioneer in an experimental movement.

The Congregational Church[2] "has believed that every local worker must know how to proceed better than any central office could, that therefore it is impossible to prescribe any organizational or program scheme which would be universally valid." "There have been consultations and field visits, sharing in the annual meetings of the university workers and a service through the News Letters For

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1. Sheldon, W. F., What is the Job of the University Pastor. Christian Education, Vol. 13, No. 7, p. 448.
2. Stock, Harry T., correspondence.

Workers Among Students.

Dr. Stock is considered the dean of University Secretaries by his colleagues. His contributions to the workers among students have been invaluable. His "News Letter" referred to above, knows no denominational bounds and is used by many of the University Pastors.

The Congregational Church picks the man for the place and entrusts him with the procedure and program. He needs to be 1. adequately trained, religiously, 2. have the university point of view, 3. be adaptable, 4. be able to counsel with students on an intelligent level, 5. be an executive, capable of organizing and promoting the program, 6. be a friend, 7, be a liaison officer between church and the student, 8. be able to teach, 9. be able and willing to cooperate with others.

C. Leslie Glenn[3] states the Episcopal point of view when he says that the program for college work is "to place at the gate of every college campus in America a clergyman or woman worker (in some cases both) who can touch students." "Everything else, he says, is the working out of this great fundamental." There are eight orders which are given. 1. Call on students. 2. Conduct public worship in such a way

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3. Glenn, C. L., A Primer for the Church in College Work. 1931. Pamphlet.

that younger people will find in it the presence of God. 3. Take one's place in the life of the college as one would in the life of any other community. 4. Sponsor conferences and retreats away from the bustle of college life. 5. Look for men for the ministry. 6. Use as many of the college visitors and secretaries as possible. 7. Work with individuals. 8. Pray and Study.

The qualifications for the Methodist University Pastor are suggested by Dr. Bollinger.[4] He must be: 1. A courageous Christian leader. 2. A specialist. 3. Not be an assistant to anything. 4. Should be able to feel the pulse of the University. 5. Be able to understand the mind of the student. 6. He should have a program. 7. Be a scientific Personnel worker. 8. A spiritual counselor. 9. Practice what he preaches. 10. Be able and willing to participate in interdenominational efforts.

Charles W. Harris, chaplain at Lafayette College says:[5] "that the result of the University Pastor's work is the sum total of his personal relationships." He must be: 1. Resourceful and have initiative. 2. Endowed with the ability to make friends. 3. Able and willing to cooperate with other

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4. Bollinger, H. D., Qualifications of the University Pastor. Christian Education, Vol. 13, No. 7, p. 458.
5. Harris, C. W., Qualifications Essential for the Success of the University Pastor. Christian Education, Vol. 14, No. 8, p. 789.

agencies. 4. Be a teacher and a preacher. 5. Have an understanding heart.

The movement began with the placement of men "without orders." It was their task to survey the field, see what could be done, and do it. As the work developed we find certain qualifications required of men desiring to do work with students. Also, as progress was made and the work visualized in terms of general program, statements, as to the work to be done were formulated. There has been a freedom in the local situation which has allowed for the expression of individuality in the leader.

After the men had been located and sometimes as soon as they were located, the centers of Activity became a concern of local and state officials. Should the work be done through the local church? Should separate quarters be maintained? The Disciples, Lutherans and often the Episcopalians said, the local church is the only center; we must do our work from that base. In some instances the Methodists, Congregationalists, Baptists and Presbyterians found this to be a wise policy.

There have developed, mostly at the large state universities, a variety of student centers. Sometimes the home of the University Pastor is used; at other times a

separate building, utilized by and for students. Foundations for student work developed, such as the Wesley Foundation, the Wayland Foundation, Pilgrim Foundation. We are concerned especially with the Protestant group, but there are the Hillel Foundations for Jewish students and the Newman organizations for the Catholics.

As these denominational organizations multiplied along side of the Christian Associations the question of working together naturally arose. Christian men and women of different denominational bias found opportunity to counsel one with another and the local Student Pastors Association came into being.

Some went a step further and developed a technique whereby some common problems could be worked out together. It was possible to pool not only the "counseling together" but a determination that some projects could be worked out, to great advantage, together. A program, which otherwise might not only be impractical but impossible. Included are such emphases as the sponsoring of special religious programs for the whole university, the obtaining of speakers and leaders, which involved more expense than any one group could afford.

At several centers there has come into being a cooper-

ative staff. In addition to denominational responsibility there has been an allocation of leadership opportunity related to the total student problem.

In several instances this cooperative arrangement has further grown into a united staff with an employed executive.

Another type of work which has developed at the smaller of the state universities is what we shall call the Interdenominational University Pastor. For economic reasons, as well as the fact that no one denomination had a sufficient number of students to justify employing a full time worker, several denominations merged their interests and contributed to a worker, who in turn was responsible for several groups.

The cooperative and united approach to the student problem opened the way for a development called the School of Religion.

The rest of this chapter will be devoted to citing examples of the several approaches which have been mentioned.

The time for carrying on a denominational program at a university center without concern and cooperation with other groups doing the same kind of work has passed. While each major denomination is interested in its denominational program, it is a denominational program plus the cooperative

feature. This is borne out in correspondence with the secretaries of student work. Dr. Stock[6] while interested in the Congregational program is also vitally interested in the interdenominational, and in some cases united approach to the campus. Dr. Bollinger[7] of the Methodist Church says: "In my judgment the most effective approach to student work is one that is denominational but at the same time cooperative." This same point of view is expressed by others and it does not need to be further stressed.

There are instances where the interdenominational worker is supported by several church groups. Examples are the University of Vermont, the University of Maine, Michigan Agricultural College, University of Montana, Massachusetts State College and others. The program in such cases is completely unified.

The cooperative arrangement, whereby each denomination contributes a worker, but where there is a single staff, is best illustrated by such outstanding examples as we find at Cornell University and the University of Pennsylvania.

In the volume, "Undergraduates"[8] the work at the University of Pennsylvania is regarded as one of the most

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6. Stock, H. T., correspondence.
7. Bollinger, H. D., correspondence.
8. Edwards, Artman and Fisher, Undergraduates, N. Y. 1928, p. 288.

successful of the cooperative organizations. "Its staff includes a number of University Pastors, representing various cooperative denominations, each in charge of one phase of the united association work."

The difference between the arrangement at Cornell and at Pennsylvania include,[9] 1. The absence of Catholic and Jewish staff members at Pennsylvania. 2. The method of finance at Pennsylvania is one of a unified budget, while at Cornell the various denominations care for the salaries of their workers.

The latest development along this line is at the University of California at Los Angeles. The basic underlying principles are the same as those at Pennsylvania, except that the staff includes both Catholics and Jews.

Another development should be mentioned, namely the establishment at Michigan State College of "The People's Church." This is an interdenominational dream which has flowered into reality.[10] The church, which was at first Congregational, now includes Baptists, Congregationalists, Methodists and Presbyterians, all having a share in its success. Its staff includes a minister, associate director of men students, director or women students, secretary and

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9. Towner, M., op. cit., p. 276.
10. Ibid, p. 280.

an employment secretary for the Y.M.C.A.

Growing out of the church's program at state universities the need for the teaching of "Religion" became manifest. The state universities have neglected this phase of the educational program from the beginning. The administrations of the various state universities are becoming cognizant of this lack in their curriculum. This is evidenced by the large number of courses on religion which have been added since 1922,[11] being listed under the caption of religion or having a direct relationship.

The Church has developed a number of Schools of Religion, distinct from the University proper but for which a certain amount of credit is allowed. Dr. Hillis[12] lists these in an article, "Trends in Education and Religion." The "Schools of Religion" are:

a. The University of Illinois Foundation's Ph.D. or equivalent for teachers.

b. The Kansas School of Religion, A.B. and B.D. or equivalent.

c. Ohio Union School of Religion. University Pastors. No connection with the University.

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11. Hillis, L. B., Trends in Education and Religion. Religious Education. June, 1932, p. 54.
12. Ibid.

d. The Association of Religious Teachers at The University of Texas. Teachers courses and standards acceptable to the University.

e. School of Religion at the University of Oklahoma.

f. Wesley School of Religion. Courses published in the annual Catalogue under the heading of Religion at the University of North Dakota.

g. Bible College of Missouri, practically a union affair since 1914.

h. School of Religion, University of Montana, credit given.

i. School of Religion at the University of Iowa. Latest and most carefully organized. A part of the University, but supported by churches.

Other schools could be mentioned but these are sufficient to show that the Church has utilized this educational procedure in bringing religion to bear upon the life of the university community.

A word should be said about the "Iowa plan,"[13] probably the best expression of the Church's activity in the field of "Schools of Religion."

M. Willard Lampe, the director of the Iowa School of

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13. Leach, R. H., Annual Report, to Church Boards of Education. Christian Education, Vol. 16, No. 3, Feb., 1933.

Religion tells us, that while he considers the work still in the experimental stages, he sees three characteristic trends.

I. The School of Religion is a form of fellowship between many religious groups, under the principle of "cooperation without compromise." That is, they cooperate freely in those things on which they can freely agree. It is significant that Jews, Catholics and Protestants cooperate in this enterprise.

II. It is an organic part of the University, a part of the Liberal Arts College, but supported by the churches. The basic courses are: "The Religion of the Hebrews," and "The Life and Teachings of Jesus." Other courses have been added.

III. "It is an active collaborator in all of the organized religious life of the campus."

This experiment in utilizing a school of Religion both as a means of teaching Religion on a scholastic basis, and as a "Collaborator" in organized religious activities, has been watched with great interest. Its success in one place may lead to further experimentation at other centers.

## CHAPTER VII.

"Religion, being an ancient experiment, claims a large place in most of the universities of the world."[1] Religion, as a field of study, has strangely enough, been divorced from the educational process in our state universities. That this should be so, could not have been in the minds of the founders of our country and the framers of our constitution. It seems peculiar that "so called" church colleges should have the sole responsibility of inculcating the values of religion, while larger numbers of students attend state universities where they are deprived of this opportunity.

The question is raised, "Can a state university be a university,"[2] without embracing this fundamental discipline? It should be said that the state university has entered the field of religion. But it has done so without frankly avowing it. Courses in Religion are found, hidden among the captions of Oriental Studies, English Literature, etc.

Robert Gordon Sproul, President of the University of California, in an address at a Conference of Universities

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1. Blakeman, E. W., Towards a Theory of Religious Education at State Universities, Religious Education, June 1932. P. 548.
2. Ibid, p. 550.

said:[3] "The University has its special obligation in upbuilding civilization, in curing the ills of the world. It must deal therefore with the spiritual values, the moral causes, and the ethical motives, which far more than anything material, contribute to world crisis....."

Is religion itself a legitimate field of learning in the University? Is it a specific experience of the race, a necessity for each growing citizen, and a way of cultural growth for the future, or is it only a vestigial activity, an antiquated prescientific anachronism? For my part I believe that religion (not sects) is basic to morals, central in our American culture, unique as a dynamic within the individual, able to save us from ourselves and lead us out into nobility. I believe that without religion we are forced to substitute weak contentions for permanent values and abiding standards..... Believing these things, I think that a university which makes no effort to stimulate in its sons and daughters a sensitiveness to the issues of religion is likely to be a danger rather than a benefit to the state."

In spite of these noble ideals, may we add that there

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3. Sproul, Robert Gordon, The Practical Aspects of Spiritual Training, The Obligations of Universities to the Social Order, 1933. p. 382.

is not a department of Religion at the University of California, nor is there the close relationship, which might well exist between the schools of Religion of the area and the University.

There has been a new recognition of spiritual values by men of science. This has added impetus to the recognition of spiritual values in the curriculum of state universities.

We often hear it said that state universities are prevented by law from teaching religion. Also that it is impossible to allow scholastic credit for work done in the field of religion.

Harry C. Munro tells us[4] that only in one state, namely Washington, are there effective legal barriers both to teaching and granting credit for courses in Religious Education in the state university. There are several other states, he does not tell us which, where sectarian courses are prohibited. Some administrators are opposed to the teaching of religion because of suspected legal barriers, but most of the difficulty centers around the spirit of the interpretation.

Commenting upon Mr. Munro's statement it should be

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4. Munro, H. C., Religious Education at State Universities. Christian Education, Vol. 6, No. 9. June 1923.

said that courses bearing upon religion are listed and taught at the University of Washington. A course, the History of Religion, is offered in the Oriental Studies department, while in the English department a course The Bible as Literature, is given.

Further, at Washington State College, a School of Religion, conducted by University Pastors, offers courses in Religion, for which credit is allowed toward graduation from the college.

Dr. Hillis[5] in a statement of "Trends in interpretation of Constitution and Laws," quotes from the Declaration of Independence showing how religion enters into that document: "We hold these truths to be self evident--that all men are created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.....we, therefore, the representatives of the United States of America in general congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions.....And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

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5. Hillis, L. B., Trends in the Relation of Education and Religion. Religious Education, June 1932, p. 543.

The exception allowed (swear or affirm) in the oath taken by the President upon entering office, was made for religious men (Quakers).

The first amendment, which is often a stumbling block in interpretation and sometimes given as a reason for the inability of schools to give instruction in religion is not very clear: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; etc." It is certainly difficult to see how this should prevent the teaching or studying of religion in our universities.

Herbert L. Searles, in a study of Religion in State Universities tells us that: "It was in the spirit of loyalty to the principle of religious freedom and toleration as expressed in this amendment (the first) that the state sought to prohibit sectarian influences in the public schools by legislation and constitutional provisions: An examination of these provisions will likewise show that, on the whole, they are meant to prohibit sectarian influence and propaganda and not religious teaching. The provisions on the statute books of Kansas, Oklahoma, and Utah, however, are against "the teachings of sectarian or religious doctrines."

"After a careful examination of the Supreme Court decisions of the various states, Mr. Searles concludes": "An examination of these Supreme Court decisions will show that with one exception every case which has been before the courts has had to do with the public school system below the college and the university, and that, as we have pointed out, these have largely centered around the matter of reading the Bible. In no case has the question ever arisen in the courts in regard to the non-sectarian scholarly study of religion as it is being carried on in state universities. The conclusion is then that the study of religion is in conflict with no constitutional provisions with the possible exception of those of Arizona, Utah and Washington, and reference to the curricula of the state universities in these states will show that they are all offering courses in the scientific study and interpretation of religion."

The California State Constitution, 1879, Article IX, Section 8, says: "Nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted directly or indirectly, in any of the common schools of the state."

The California Pol. Code, 1906, Sec. 1672: "no publication of a sectarian, partisan, or denominational

character must be used or distributed in any school or made a part of any school library, nor must any sectarian or denominational doctrine be taught therein."

California Constitution, Article IX, Section 9: "The University of California.....shall be entirely independent of all political or sectarian influence."

[6]Dr. Hillis tells us that "the organic act of the university provides that a majority of the Board of Control shall never be of the same sect nor of no sect."

We can see that the purpose in the minds of the legislators was to protect the religious freedom of the university and at the same time protect it from sectarian domination.

We come to the conclusion that both from the Federal and State point of view the desire was not and is not to prohibit the study and teaching of religion on a scholarly basis, but is aimed rather at Sectarianism.

A survey by Dr. Kent,[7] shows that courses in religion are gradually permeating the curricula of the state colleges and universities,"of fifty-four state universities studied only five universities offered no courses in religion."

We have noted the growth of schools of Religion,

adjacent to the Campi of state universities and that credit is being allowed for satisfactory courses taught. This indicates probably that the approach to this problem is being tactfully maneuvered by the joint effort of the churches.

The University Presidents and other officials are awakening to the need of "inculcating spiritual values."

"The pendulum is swinging back but its beginnings are not too easily perceptible."

## CHAPTER VIII.

As we follow the student religious program in our country from early times, one thing impresses us deeply, namely, the interest of the Church in students. The organizations through which this interest has been expressed has varied. At first we had the voluntary Religious Societies of Students and also the direct administrative control of student religious life. Then the emerging and developing of the Christian Associations and the Student Volunteer organization as the instruments through which the Church brought religion to bear upon university life.

The University Pastor movement arose at a late date, out of a definite need, and grew in proportions hardly suspected by the founders.

The widening of the membership requirements of the Associations, the change of program emphasis, the taking over by the university of some of their functions, along with the development of a distinctive church program for students has called for new channels through which the religious forces might make a more adequate impression upon the lives of students.

It is, therefore, not without hope that we observe

the beginning in this country of a more inclusive "Student Christian Movement."

Among the present tendencies there are two which should concern us. The first I have intimated, namely, the "Student Christian Movement" in the United States. The other is the Religious Education movement within State Universities themselves, in appointing Counsellors of Religious Education, whose function is one of coordinating the religious influences and forces.

The first steps, in the formation of a "Commission for Consultation about Christian student work" were inaugurated by the national committees of the Y.W.C.A. and the Y.M.C.A. in a joint meeting held in New York on January 19, 1934. They appointed committees to meet with similar committees from the student Volunteer Movement and the University Committee of the Church Boards of Education.

The commission grew out of a dissatisfaction with the work among students, as it was being carried on.

There are those who say that this was a way the Associations had of getting another organization to "pull their chestnuts out of the fire." While it is true that the Associations have done valiant service, the question is asked if they have not outlived their usefulness, as a campus

organization, in many centers. Certainly it is true that the Associations have found themselves among a whole group of organizations and have not been able to serve as the cooperative agency.

The National student councils of the Student Y.M.C.A. and Y.W.C.A. have committed themselves to a United Christian Student Movement as an ideal objective. As late as January 4, 1935, the Church Workers in Colleges and Universities at their conference held in Evanston, Ill., voted the following: (1) "Recognizing that there are emerging issues in student life, the solution of which require the united action of all religious organizations that are now working with students, we register our conviction that the time has come for all student christian organizations to realize the unity of their objectives, and to unite themselves in a christian movement built around issues arising in student life rather than organizational procedures. We urge these organizations (probably the Y.M.C.A., Y.W.C.A., S.V.M., and the Church Boards of Education) to take the initiative in calling a national student gathering at the earliest practicable date to draw up a program for united action."[1]

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1. Bulletin, The Organization of Christian Student Work, p. 6.

The University Department of the Church Boards of Education declared the following policy.[2]

"1. We approve the idea of a student christian movement in the interest of a cooperative program for students.

2. We offer the help of the members of the department to serve on committees and as members of the staffs of the student christian movement in the several regions.

3. We approve the participation of members of the Department in the National Consultation Commission which is studying possibilities of greater unity in student work.

4. We suggest the value of occasional consultations on the part of the new national secretaries of the Y.M.C.A. and Y.W.C.A. and of members of the university department, particularly with reference to possible cooperation in elements of program.

5. We express our interest in having such groups related to the World Student Christian Federation.

6. We commit ourselves to the task of developing a national program for students joining in the new interdenominational program, "Christian Youth Building a New World."

The Commission for Consultation has as its special

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2. Young, W. L., The Strategic Million. Report of the University Department, Church Boards of Education, Christian Education, Vol. 18, No. 3, February 1935, p. 189.

task, among others, "to survey and appraise current developments and to formulate conclusions." This survey and appraisal is to be limited to regional and national organization. We see that this is an organizational movement almost entirely from the "top." It is an attempt to create an inclusive Intercollegiate movement such as was at one time carried on by the Associations. There has been an endeavor to give full representation to all groups vitally concerned. For the purpose of furthering the regional establishment of a student Christian movement, the United States has been divided into nine geographical areas. They include the New England area, where this movement had its rise, New York State, the middle Atlantic section, the South, the Southwest, the central West, the Rocky Mountain section, the Pacific Northwest and the Pacific Southwest.

Conditions peculiar to New England, its compactness, the ability of easy access of leaders to a central place of meeting, the homogeneous intellectual outlook of the area, all point towards a successful issue of the movement in this area.

In New York State and the middle Atlantic section a beginning has been made but its success is far from assured.

In the middle West and other western areas the movement

has not been received with enthusiasm.

In the Rocky Mountain area and the Pacific southwest experiments in cooperation have led some to think that these areas too might develop a student christian movement.

The Commission, in its conclusions, finds that the picture of student christian work across the country is not a unified one. Also that in the light of the study made, while the goal of a single unified movement is desirable, conditions do not exist to make it practical.

It is interesting to note the reaction of several national student secretaries of the churches. Dr. Stock[3] says: "The most significant thing on the horizon is the fact that we have now in three areas a completely "United Christian Student Movement" which includes the Y.M. and Y.W., S.V., and the churches." He says further: "It is clear that a united movement cannot be hurried on a national scale." "There are certain areas in which there is decided opposition to it.....Within the last year or two there has been more progress made toward a unity of approach to student programs on the part of the Christian Associations and the churches than in a dozen years previously."

Dr. Bollinger[4] says that he is in favor of the

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3. Stock, H. R., correspondence.
4. Bollinger, H. D., A United Christian Student Movement, Wesley Fdn., Bulletin, 1934.

movement in New England but that does not necessarily mean that it should or could be done immediately all over the country.

The Christian Student Movement in New England and New York State and the middle Atlantic States are three different movements. There is at present only theoretical correlation, if such a term may be allowed.

In the Wesley Foundation Bulletin[5] Dr. Bollinger says: "There is general discussion throughout the land today in regard to a United Student Christian movement..... It is well to keep in mind that there is no united student Christian movement today. It is being talked about; we would like to see it come and it should come, but 'there ain't no such animal' at present.....So many groups are out of the picture that it is a misnomer to call it 'United.'"

"Furthermore this "movement" is not a movement of students.....This "movement" is not espectially Christian. By this I mean that the emphasis is wrong.....

"There is no consciousness that we are moving or that we can move anything.....

"The writer believes that in the face of present world disasters youth should be brought together at once in a great

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5. Bollinger, H. D., A United Christian Student Movement, Wesley Fdn. Bulletin, 1934.

united student christian movement around great issues. These issues should be emphasized first and at once. Organizational details of 'getting together' will come as natural by-products of a larger movement....."

Theodore O. Wedel in speaking for the Episcopalians with regard to the Student Christian Movement says: "Certain sections of the country are already involved in the birth-pangs of such a movement. The rest of the country soon will be. It has probably gone farthest (and may I say most wisely) in New England. In the Middle Atlantic area it exists in theory.....We are approaching a time when the Christian work among students, once begun by the Y.M.C.A. and its allies on a basis of unified approach, and then breaking up into church groups, with the Y.W.C.A. and the Y.M.C.A. as a mere "Peer" among equals, is likely to seek a new unified cohesion."[6]

In cooperating with other student groups, he says: "we could go a very long way." At present the tendency is to leave church groups and local situations alone but that cannot be for long. The tendency will be to merge organizations, program and study material. To this he objects.

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6. Wedel, Theodore O., Bulletin, Religious Education Department, National Council Episcopal Church, 1935.

We have seen that the church leaders are not of one mind in the matter of the present "so called" Christian Student Movement. The Ideal is acceptable but the day has not yet dawned for its realization.

The other "movement" is within the Universities. A very good example is given us by Dr. Blakeman who is Counsellor of Religious Education at the University of Michigan.

At other than state universities, such as Chicago, Princeton, Yale, etc., we find similar arrangements under the title of Director of Religious Activities, Chaplain or Dean of Religion.

The Counsellor of Religious Education has several responsibilities, namely, counseling students with religious problems; correlating the courses in Religion under captions which designate them for the special field of Religion; and coordinate the religious activities of the organized extra-curricular groups.

The chart in which Dr. Blakeman portrays the organizational relationships[7] is very illuminating. He is directly responsible to the President and is counselor for the faculty committee on Religious Education, who in turn are a

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7. Blakeman, E. W., Chart, Religious Education, University of Michigan, 1935.

"policy making group" for courses in Religious Education. Dr. Blakeman has a direct counseling relationship with the "Students Interfaith Assembly," which included "four Faiths," namely, Protestant, Catholic, Jewish and Eastern. The Protestant group includes the Baptist, Episcopalian, Congregational, Disciple, Lutheran, Methodist, Presbyterian, Unitarian, and the Y.M. and Y.W.C.A. Thus we have four foci of religious groups headed up in one Inclusive Assembly.

Word from Dr. Blakeman suggests that to his mind, this is the best solution to the problem of Religion in Education.

We have traced two of the outstanding trends in the field of Religion at our State Universities. It would be folly to predict the future but, without much doubt, we feel justified in saying that a combination, that is both the one and the other, may eventually be made, in some form, to solve the present perplexing problem.

## CHAPTER IX.

There are two issues which confront the Church and the problem of religion at state universities. The first is the place of courses in religion in the academic life; the second, the inculcating of spiritual values into the whole life of the university.

We know that the teaching of religion does not necessarily make one religious. The intellectual approach is not enough. There must be "a something more," which is "caught" or absorbed from the total environment of university life.

It is with a "two-edged" sword that the church is endeavoring to attack the problem. The first is that of curriculum and the second that of spiritual motivation.

The Schools of Religion are helping to make courses in religion respectable in our state universities. A better appreciation of the history of the Christian Church; a finer understanding of the various religious cultures; and a more adequate understanding of Jesus Christ and Christianity is the result.

A noble experiment might be worked out at the University of California; there are no laws which should prevent it. It has already been incorporated in several large independent

universities. I refer to a relationship of the University of California with Pacific School of Religion, and also with the Seminaries of the Bay area. It should be possible at least in the graduate school to allow a minor in the Pacific School of Religion and a major in the University leading to advanced degrees or vice versa. The scholastic standing of the schools warrants such an arrangement. It would lead to a better understanding of Religion in University circles.

There are problems no doubt, which suggest themselves, such as the status of degrees awarded; the matter of public opinion; the present educational policies; the Board of Control, but none of these present difficulties which should be insurmountable.

An arrangement such as suggested above, would help, but it would not solve the problem of spiritual motivation. For the present and probably as long as state universities have a leading place in the educational life of the country, it will be necessary to depend upon the church and other religious agencies to provide ways and means of creating a spiritual morale.

The Church has been attempting this gigantic task with inadequate equipment and personnel. Several Theological

Seminaries are attempting to train men for this specific task.

The University officials with few exceptions have been very cordial to church workers at University centers. In most cases cordiality has stopped short of whole-hearted cooperation. The state universities have recognized their inability to instill the finer values of life. When the Church has attempted to add her contribution the administration has usually maintained a "hands off" policy. This is probably due to the fear of sectarian influence. It may be their inability to see how the task can be accomplished.

It is true that the agencies at work at these centers have had difficulties of their own and have not shown a "United front" to university problems.

The Associations have come to be an end in themselves rather than a means. There was a time when they were the only representatives of the Church on the campus; this is no longer the case.

The Associations are extremely organization conscious. This is born out anew in their part in the present Student Christian movement. At the same time they profess a "student centered" approach which is in itself a paradox.

The national and regional loyalties make them fit

instruments of propaganda from headquarters. This is only too evident in some of their superimposed programs, such as "Race Relations," "Vocational Emphases," "Men and Women Relationship," etc.

Their insistence upon being the cooperating agency and at the same time outlining the procedure and objectives has caused concern.

They have failed the churches in adequately relating students to the church and church program. Their success in securing lay and ministerial leaders for the Church has been disappointing.

Then the men's and women's Associations have had differences, amounting at times to outspoken jealousies. We begin to see evidences of cooperation.

Statistics are valuable, but they become an obsession in the Associations.

The Church organizations also have difficulties of their own. Even in this day of enlightenment there is a denominational fear. A fear that denominational leadership may not be conserved in the regular channels. There is a lack of frankness in groups as well as with leaders in regard to work with students. There is a possibility of church groups cooperating to the full but that day has not

yet arrived.

There is the problem of relationship between local churches, when more than one church of a denomination is located within easy access of the campus.

The churches of the area send to our universities students, who are religiously illiterate. And so not only the local church, but the churches of the district become a problem.

Too often their Boards of Directors are a "bored" group with campus responsibilities thrust upon them without their having an active interest in the students or the program.

The national church organizations do allow for local initiative, but it might be desirable to have a closer functional relationship.

Within the Protestant group there are difficulties but as we face the problem of Catholic and Jewish cooperation, we are indeed in troubled waters.

The church centered philosophy of the Catholic group allows for cooperation, only however with great precaution.

It is true that there is only a small minority of Catholic students at state universities. In several instances their leaders are a part of an "Interfaith Council."

The policy is still "cooperate" but do not compromise. Thus it is still true that barriers present themselves even under most favorable circumstances.

The injection of the Jewish problem presents not only a difficulty of religious culture but also of race. The emotional stress created in the clashing of different cultures is a sufficient problem, but in addition race prejudice finds its expression in most foreign student groupings. It becomes localized to a marked degree when these cultures are represented in organized form.

These are but a few of the difficulties which need to be recognized if we are to gain a clearer understanding of the situation. Visualizing the historical perspective of the churches' interest in education and realizing the implications of the secularized educational program of the state, reveals factors which illuminate several of the dark corners of "Religion in Education."

In order to come to a better understanding it is necessary to recognize the interests of the many organizations and if possible conserve essentials.

In an editorial[1] we find the following statement: "Denominationalism is growing, notwithstanding, and in

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1. Christian Education, Vol. 19, No. 1, p. 66.

spite of the facts and efforts towards church mergers. This new denominationalism is wholesome.....it is cooperative,.....Christian work with students is the responsibility of the Church and should be carried on by the agencies of the Church."

If this is true, the day for denominational interest in religion at state universities has just come into its own.

We must visualize the ideal of a cooperative christianity and with our eyes open to the implications, push forward to the accomplishment of the most meaningful task of the church.

# CONCLUSION

The continuity of the churches active interest in "Religion in Education," has been traced from its beginning in this country down to the present time. We have found that there is a definite relationship running through the whole period from the "Mather Societies" to the "Student Christian Movement."

The beginnings were found in the distinctive student religious Societies. As the needs were recognized and the student population grew an intercollegiate fellowship emerged.

The Associations developed to meet a functional requirement and for a time served both the students and the Church faithfully.

With the rise and the tremendous growth of the state universities new factors entered the situation. The Associations, at one time "the inclusive student movement" no longer adequately met the problems of student religion.

The development of distinctive church work with students by the major denominations was the answer.

We find it first in the "Guild Hall" experiments and at a later date in the University Pastor Movement.

The concern of the churches for the spiritual and moral welfare of their students expressed itself realistically. The Church Colleges, to whom the torch of religious instruction and motivation had been entrusted could reach only their own constituency.

The rise of denominational Foundations was an effort of the churches to promote religious idealism through denominational agencies.

At first we find the representatives of the churches at state universities were "without orders" having a portfolio without specific objectives.

As experimentation progressed national policies and objectives developed to meet the intellectual and spiritual needs of students.

The University Pastor, at first chosen without too much understanding of needed qualifications, quickly became a specialist in a new field. The scope of the task acquired certain fundamental requisites, until, at present, an attempt at specialized training is included in the educational procedure of several of our Theological Seminaries.

The University Pastors of the major denominations found it advisable, if not necessary, to cooperate not only with each other but also with the Associations who were there

before them.

The organization of the "Conference of Church Workers in State Universities" was the result of common needs. This experiment in "cooperative enterprise" has borne excellent fruit.

The mistaken idea of "legal barriers" for teaching religion in state universities is gradually being "debunked" and the development of Schools of Religion points the way to the solution of one of the perplexing problems in state education.

The present tendency of regional and national cooperation, as an inclusive movement, has within it the seeds of tremendous possibility.

The agencies now at work still have many problems to face, individually and cooperatively, before such a movement can come to fruition.

The national cooperating agencies are addressing the matters of organization with the utmost frankness, but the caution they express leads one to realize that the procedure will be slow. The conservation of the values of the present movements should give one no undue concern.

Much hope is seen in the experiment at Michigan. This University has taken a long step towards bridging the gap

by creating a better understanding of Religion in Education.

We conclude: 1. That the program of Religion in our State Universities is not a "flash in the pan." It is here to stay (a) because the Church has a distinctive contribution to make to the university, (b) because churches are properly desirous of conserving their own leaders.
2. That it will be necessary for both Church and School to face all the problems frankly if we are to emerge to a better understanding of the place of religion in education.
3. That the problem of religion at our State Universities is two-fold, (a) curricular and (b) extra-curricular.
4. That the present trends are strongly towards cooperation.

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